THE PACIFIC

VOL LXIV. SAN FRANCISCO AND BERKELEY, CAL., SEPTEMBER 30, 1914 No. 39.

Pac Theo Sem
Reading Room

THE WITNESS OF THE DUST.

Voices are crying from the dust of Tyre,
From Baalbec and the stones of Babylon:
We raised our pillars upon self-desire,
And perished from the large gaze of the sun.

Eternity was on the pyramid,
And immortality on Greece and Rome;
But in them all the ancient traitor hid,
And so they tottered like unstable foam.

There was no substance in their soaring hopes:
The voice of Thebes is now a desert cry;
A spider bars the road with filmy ropes
Where once the feet of Carthage thundered by.

A bittern booms where once fair Helen laughed;
A thistle nods where once the forum poured;
A lizard lifts and listens on a shaft
Where once of old the colosseum roared.

No house can stand, no kingdom can endure,
Built on the crumbling rock of self-desire:
Nothing is living stone, nothing is sure,
That is not whitened in the social fire.

—Edwin Markham.

Pacific Theological Seminary
Berkeley, Calif.

THE PACIFIC

Established 1851.

Representative of the Congregational Churches of the Pacific Coast. Subscription price, $1.50 per year.

Published weekly by the Publishing Co. of The Pacific at 45 Ecker St., San Francisco. Entered as 2nd-class matter.

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BUILT ON SELF-DESIRE.

We place on the cover page of The Pacific this week a poem that is much-needed all around the world.

We believe that it is written in the constitution of the universe that,

"No house can stand, no kingdom can endure,
Built on the crumbling rock of self-desire;
Nothing is living stone, nothing is sure,
That is not whitened in the social fire."

God means that nations as well as individuals shall learn this truth and practice it.

If the nations of the world had already learned it and were practising it there would be no war today.

When it is practiced everywhere not only such wars as that which is now devastating Europe will be known no more but such strifes as those which from time to time flame out between labor and capital, the employee and the employer, will disappear to arise no more forever.

We have of late had the spectacle of all the warring nations declaring before heaven and all the world the righteousness of their respective courses, and seemingly nothing that has been said has changed their opinions.

The Pacific has attempted to point out that we of the United States should refrain from fixing or apportioning the blame—that in our judgment it could not be fixed or apportioned at the present time. By our endeavor to lead people away from such fixing of the blame and to take far-reaching views we have evidently left on some minds the impression that we are anti-English and pro-German. The fact is: We do not and and cannot hold any nation blameless. There are some of our friends who fix their minds on the occurrences immediately preceding the first of August, and throw the whole blame on Austria and Germany. We cannot do that. But we do not hold them blameless—far from it.

One day this week in conversation the editor of The Pacific was told that he didn't have good common sense. The laughing reply in substance was: "You can't hurt me by such remarks. In my twenty-six years as editor I have had the whole dictionary of epithets hurled at me. I'm used to it. Accustomed also to being misunderstood, misconstrued, misinterpreted."

No preacher can put the whole body of divinity into one sermon—certainly not into each and every sermon; nor can an editor guard and qualify every sentence or paragraph written by him.

Filled with the belief that no good would come out of this awful war unless the warring nations could be brought to realize—and our own nation along with them—that it was rooted and grounded in self-desire the editor has pursued a course which has led many people to thank him for the information that has been given and which has angered at least two subscribers so greatly that they will no longer allow the paper to enter their homes.

There is much which indicates large self-interest on the part of every nation upon the earth. Last week one of the most eminent of American historians, Professor Sloane of Columbia University, remarked in an interview in New York City: "As time has developed the nations of today it has come to be understood by hard-headed statesmen that those who conduct their respective affairs can have no other guiding principle than the interest of their own state, and no other."

It is a startling statement coming as it does from such a man.

In his effort to stay what he calls "hysterical exhibitions of partisanship" on the part of our own people as to this European war, Professor Sloane surveys our own history as follows:

"Our own history since independence is an unbroken record of expansion and imperialism. Our contiguous territories have been acquired by compulsion, whether of war, of purchase, of occupation, or of exchange. We have taken advantage of other's dire necessity in the case of Great Britain, France, Spain, Russia and Mexico.

To rectify our frontier we compelled the Gadsden Purchase within the writer's lifetime. A sto our noncontiguous possessions, we hold them by right of conquest or revolution, salving our conscience with such cash indemnity as we ourselves have chosen to pay, and even now we are considering what we choose to pay, not what a disinterested court might consider adequate, for the good will of the United States of Columbia, a good-will desired solely and entirely for an additional safeguard to the Panama Canal and a prop to the policy or doctrine substituted by the present administration for the moribund Monroe Doctrine.

"In no single instance of virtual annexation or protectorate have we consulted by popular vote either the desires of those inhabiting the respective territories annexed or the Hague tribunal. In every case we have had one single plea and one only—self-interest.

"The entire American continent south of our frontier we have closed to all European settlement, thereby maintaining for more than a century in a magnificent territory an imperfect civilization which makes a sorry use of natural resources which could vastly improve the condition of all mankind if properly used.

"This is the light in which European nations see us; our identity in this policy from the dawn of our national existence onward they consider a proof of our national character. It differs in no respect from their own policies except in one.

"But for them this exception is basic. We are a composite folk and they are homogeneous, their blend being

approximately complete. They have one language, one tradition, one set of institutions and laws; a unity of literature, habits, and methods in life. Some European nations are composite, but each component part claims and cultivates its own style and its own principles; each announces itself as a nationality with a life to be maintained and a destiny to be wrought out somehow, either in peace or in conflict.

"With perhaps a single exception, they have an overflow in population, due to natural generation, for the comfort and happiness of which they seek either an expasion of territory or an improvement in the productivity of the home lands; for those who must emigrate they passionately desire the perpetuation of their nationality, with all it implies.

"In these respects they do not differ from us, except that perhaps we are more determined and imperious."

Passing from this we come on something else of value to us in our effort to show how greatly self-desire and self-interest rule among the nations of the world. If perchance this should seem to anyone to be pro-German or in excuse of Germany, take the word of the editor that it is not quoted for that purpose but to show world-wide selfishness. This is also from Professor Sloane who says:

"While I am writing, Germans, whose basic principle is the most efficient 'militarism' by land, are publishing all abroad that the 'militarism' of France must be forever stamped out, so that they may dwell at peace in the lands which are their home.

Within a generation France has accumulated a colonial empire second only to that of Great Britain, while she has incessantly demanded the reintegration of German lands, and especially a German city which she arbitrarily annexed and held by militarism for about five generations. The 'militarism' of a republic and a democracy which retains the essential features of Napoleonic administration has been quite as efficient as that of a monarchical democracy like Great Britain, and may easily prove more efficient than that of a monarchy like Germany.

"Why should it be more infamous of barbarous in one casse than the other? And with what is this efficient military democracy allied in the closest ties?

"With Russia, an Oriental despotism, which by the aid of French money has developed a 'militarism' by land so portentious in numbers, dimension and efficiency that its movements are comparable to those of Attila's Huns. Escaping Russians in western lands are denouncing German 'militarism' as the incubus of the world.

Which of the two should Americans regard as the greatest danger?

"It has wrung our hearts to consider the violation of Belgian neutrality, for which both France and eventually Great Britain has long been prepared, but the latter has with little or no protest arranged with the 'bear that walks like a man' to disregard contemptuously the neutrality of Persia in arranging spheres of influence, exactly as Japan, another ally, is contemptuously disregarding the neutrality of China, the new 'republic' we were in such haste to recognize that we had to use the cable. And what about Korea? It is a Japanese province in contravention of the most solemn guarantee of its integrity."

Elsewhere in The Pacific this week will be found a survey of conditions in each of the warring nations of Europe as they were before the war. It spares none. It is very suggestive. There is much of truth in it. We quote it for what is worth, without approval or disapproval. Simply remarking that it is along such lines that all the nations of the world must be brought to think very seriously if the Kingdom of righteousness is to be advanced through this war or through any other event, calamity, or chastisement. One and all we are sinners,—individually and nationally. Let us cease putting self up on the pedestal of self-righteousness and get down to bed-rock. Take the Sermon on the Mount into daily life—into business affairs, into the affairs of state, and all will be well with the world.

In "The Errand Imperious," Edwin Markham addressed America a few years ago—

> "'Tis yours to bear the world-state in your dream,
> To strike down mammon and his brazen breed,
> To build the brother-future, beam on beam;
> Yours, mighty one, to shape the mighty deed."

THE UNITED STATES OF THE WORLD.

Away back in 1865 Walt Whitman, who has come to be regarded widely today as a seer, wrote under the title of "Years of the Unperformed," now published under "Years of the Modern":

"Years of the modern, years of the unperformed!
Your horizon rises—I see it parting away for more august dramas;
I see not America only, I see not only liberty's nation, but other nations preparing;
I see tremendous entrances and exits, I see new combinations, I see the solidarity of races;
I see that force advancing with irresistible power on the world's stage.....
I see men marching and countermarching by swift millions;
I see the frontiers and boundaries of the old aristocracies broken;
I see the land-marks of European kings removed.
I see this day the people beginning their land-marks.
All others give way.....
Never was average man..... more energetic, more like a God.
Lo! how he urges and urges, leaving the masses no rest.
His daring foot is on land and see everywhere.....
He interlinks all geography, all lands.....
What whispers are these, O lands, running ahead of you, passing under the seas?
Are all nations communing? Is there going to be but one heart to the globe?
Is humanity forming en-masse?—for lo, tyrants tremble, crowns grow dim;
The earth restive confronts a new era, perhaps a general divine war;
No one knows what will happen next, such portents fill the days and nights;
Years prophetical! the space ahead as I walk, as I vainly try to pierce it is full of phantoms;
Unborn deeds, things soon to be, project their shapes around me;
This incredible rush and heat—this strange extatic fever of dreams, O years!
Your dreams, O, year, how they penetrate through me; I know not whether I sleep or wake.
The performed America and Europe grow dim, retiring in shadow behind me;
The unperformed, more gigantic than ever, advance, advance upon me!"

All that Whitman saw was foretold in sacred writ. Ancient seers and prophets had long before him had similar visions—whether in the flesh or out of the flesh, whether asleep or awake, they knew not. It was all foreshadowed in the life and the teachings of the Man of Nazareth, who knew God and revealed God as none other has.

For years The Pacific has labored for the upbuilding of a world consciousness. We believe just as profoundly as we believe that there is a Power in the world and back of the world that makes for righteousness, that all barriers between the nations are to be thrown down some time and that all the world will dwell together beneath the flag of Brotherhood.

"God is descending from eternity,
And all things good and evil build the road.
Yea down in the thick of things, the men of greed
Are thumping the inhospitable clay.
By wondrous toils the men without the dream,
Led onward by a something unawares,
Are laying the foundation of the dream,
The Kingdom of Fraternity foretold."

What The Pacific would like to see come out of this war is the United States of Europe. And then speedily the United States of the World! A World-wide Republic, in which no state would seek its own, each a Christ-state, permeated by the Christ-force.

"It is a vision waiting and aware;
And you must draw it down, O men of worth—
Draw down the New Republic held in air,
And make for it foundations on the earth."

A SURVEY OF LIFE IN THE WARRING COUNTRIES BEFORE THE WAR.

Some people who read this will not like it. They will say that it is not quite fair, or perhaps that it is unjust to their favorite nation.

The quotations are part of an editorial which appeared recently in The Lutheran, a Philadelphia paper which is published in the interests of the great English Lutheran Church of the United States. For that reason our first thought was to curtail the paragraph about England. But concluded to let it appear as it was written. The Pacific receives The Lutheran in exchange, but had overlooked the editorial. It was considered of such worth by the Boston Daily Transcript that it was printed in full in that paper. As to what it calls "the pertinent summary of the specific sins of the nation," the Transcript considerately remarks: "We quote this summary without indorsing every point made. Some extenuating phases might have been mentioned by the paper, but our readers will judge for themselves how true this picture is in general outline."

We know what can be said in extenuation of England and of some of the others, but we are wondering whether God desires in this day of the chastening of the European nations that they or any of us keep these extenuating things in mind so as to gloss the sins which are driving the world to destruction. Accordingly we quote without comment, except a few words as to the paragraph concerning England.

France.

"Begin with France, where irreligion and atheism are so much in evidence. Her culture and civilization are worldly to the core. She has removed the chief mainstay of her religious life, the Roman Catholic Church, and approaching the cultural stage where Greece was on the eve of her decay. She sets the pace for frivolity in conduct and dress, and has robed her immorality in brilliant costume. Her liberal interpretation of the sanctity of the marriage vow is rivalled only by that of Japan. She is honeycombed with secret-societyism and her churches and cathedrals are empty. Her achievements in science and intellectual culture are brilliant, but it is like building an Eiffel Tower on a bar of sand. She is arepublic and has no 'War Lord' to worship; but the growing unbelief and licentiousness of her great cities, her decreasing birth rate and her indifference to the things that make for sturdy character are sure indications that of all the great nations of the earth she is least fit for a republican form of government, where liberty spells license."

Germany.

"Then take Germany. Here, too, we are compelled to say with Ezekiel: 'Gray hairs are here and there upon her and she knoweth not.' She proudly boasts of her advanced and sturdy civilization, and no one will dispute her title in this regard. Through the encouragement of her emperor, she has forged to the front and is today leading the world in science, philosophy, art, industry, and religion in its intellectual form. She has the most thrifty people and the best governed cities in the world. There is an atmosphere of discipline and law and order in that country which is in marked contrast with the libertinism so strikingly in evidence in France. But great changes are taking place. Protestantism under the guardianship of the State has in many parts gone to seed. The devil has been sowing the tares of rationalism and atheism among the wheat until the latter in such cities as Berlin and Hamburg has been well-nigh strangled to death. Socialists and savants in universities are decrying the Church that saved Germany and gave democracy to the world, and ridiculing her faith. Militarism ranks higher than the Church, and the people are being trained to put their trust in princes and in guns rather than in the Lord and in religion. French levity and immorality are finding their way into the cities and resorts, and animalism is stalking abroad and making beautiful German idealism its prey. Were it not for the undercurrent of religious seriousness among the elect who are praying and weeping for Zion, one might well despair for the future; but the fact remains that materialism is fast robbing Germany of her spiritual grandeur and glory."

Austria.

"Of Austria little more need be said than that she has for centuries been suffering from mediaevalism in Church and State, and her people are more to be pitied for their devotion and superstition than chided. Austria has not yet emerged from her mediaevalism sufficiently to enjoy a sun bath in twentieth century liberty and enlightenment, though this is not saying that there are not elements of strength in her culture and civilization. Her political life stands on no higher level than her religious life."

Russia.

"And what of Russia, that priest-ridden and aristocracy-ridden country of multiplying and unassimilating peoples? It is Europe's most backward civilization, if we except only the Turks. Nothing thrives there but ignorance, superstition and colossal hierarchial and imperial ambi-

tions. One has compassion for her people, but not for her rulers. Her schemes have been a constant menace to the integrity of Austria and to the Teutonic civilization in general. If Napoleon's prediction, that Russia will some day rule Europe, should come true, it would, of course, mean the downfall of Austria and Germany, and with them the subjugation of the Scandinavian peoples. Whatever calls to repentance France and Germany and Austria need, Russia is a menace, for she would throttle the life of Europe and make a revival of religion in those countries impossible."

England.

"Of England it must be said, that materialism and mammonism have reached their high-water-mark in her borders, and their waves have dashed upon our American shores. She is a commercial nation. Her aristocracy have exploited the resources of backward peoples in all parts of the world, and money and wealth which others have earned and sweated for has flowed into her coffers. England is not a race of producers, but chiefly a nation of manipulators who grow rich on what others have produced. It is a nation of lords and landlords, and commerce and luxury are its leading assets. Neither intellectually nor spiritually has it held its own. With all her genius for diplomacy in politics and for humanitarianism in religion, she has lost much of the moral strength and fibre of the somewhat coarser but more vigorous Elizabethan age."

We wish for several reasons that the foregoing paragraph had been drawn more mildly; at least that attention had been called to the grand things she has done for some of the peoples whom she has exploited.

The Lutheran follows its summary with these remarks:

"These great nations, which have all drunk deep at the well of irreligion and mammonism, which have acted on the principle that they must seek first all other things and let the kingdom of God shift for itself, will some day be called to give an account of their stewardship before a great tribunal and it will then appear where the chief responsibility for this war lies. All have shared in creating the conditions for it; all have acted from motives of rivalry and jealousy and fear; several have more at stake than others; but the proper balancing of accounts must be left to him who looks beneath the surface, and with whom, in the last analysis, rest the destinies of the nations. Christians may calmly and safely leave the issue in his hands."

WHAT SOME OF THE WARRING NATIONS ARE DOING FOR THEIR PEOPLE.

The London correspondent of The Congregationalist writes that the people in England are living almost in a socialistic state; that the government has established a system for controlling food prices so that the necessities of life are within general reach.

The British Congregationalist tells of relief by giving employment, and that extensive relief work is to be undertaken by the churches and other organizations.

A Berlin correspondent of the Christian Science Monitor writes:

"Nobody is overlooked; no one comes short. The families left at home by the men at the front are cared for systematically; children whose mothers are at work are fed and housed during the day, even their lessons for next day's school being superintended. Cheap dinners have been arranged for woman teachers and others whose income has suffered through the war, and people's eating houses accommodating several thousands have been opened in the city. a satisfying meal costing ten pfennigs (1d.).

"The women of Germany have come out bravely. They are working from early to late in the cause. In Berlin many women are acting as conductors on the electric trams, taking the place of the husbands at the war. Hundreds of wealthy persons have placed their beautiful homes at the disposal of the Red Cross. Societies for the relief of the people have been formed in great numbers and are being actively worked by women of the higher and middle classes. Every one is helping and being helped. Schoolboys from all parts of the country worked with a will during the holidays to aid in bringing in the harvest, which is the best Germany has ever known, and schoolchildren, provided with badge and box, are collecting everywhere for the soup kitchen.

"A number of theaters are opening in order that the artists may have employment. There is no lack of money; millions have poured in for the Red Cross, for the relief of the soldiers' families and unemployed."

Mr. Coudert, New York citizen, just home from Paris, being there when the invading army was almost at the gates of the city, said to a Times reporter:

"There is splendid work being done among the destitute and the refugees. The Government allows one franc to every woman dependent upon one of the soldiers—wife or mother—and 50 centimes for each child. But there are a great many unmarried women who have been thrown out of work by the war, or who, while not specifically dependent upon husband or father, yet have suffered in the loss of the family income. For these no provisions is made except by private charity. Fine work is being done by the daughter of the Minister of Commerce, who is head of 'La Vie Feminine,' an association for the care of dependent women, and who has quadrupled the society's funds."

The hospital service of France is weak and needs assistance, Mr. Coudert reports. The careful preparations for defense have stopped short of this arm of the service. France has nothing to compare with the American and English bodies of trained nurses, and thousands of her sick and wounded are suffering pitiably for lack of care.

"There is, of course, a reason for this," he went on. "In times past such service in France has been rendered almost altogether by women of religious orders. Church dissensions in France have lost many of these women to the country, and as yet there has grown up no body of trained nurses to take their place. That is why the Red Cross end of the work for the front is so lamentably weak. The French need all the help they can get to care for the sick and wounded in this war."

Prate not to me of weaklings who
Lament this life, and naught achieve.
I hymn the vast and valiant crew
Of those who have scant time to grieve,
Firm set their fortunes to retrieve,
They sing for luck a lusty stave,
The world's stanch workers by your leave—
This is the ballad of the brave.

—Richard Burton.

He who enthrones Fate and Luck in his life dethrones God.

PACIFIC COAST NOTES.

Professor Ralph E. George of Lehigh University has been called to the new department of Economics and Business at Whitman College. He is a graduate of the Wharton School of Finance of the University of Pennsylvania.

The University of California has announced a new correspondence course in "The Government of European Countries." In this University Extension course of thirty correspondence lessons, the first ten assignments will deal with the politics and government of England. Then will come five assignments each for the political institutions and systems of government of Germany, France, and the Austro-Hungarian Empire. The course concludes with Italy, Belgium, Holland, and the remaining European nations.

The University of California has outgrown the beautiful Library building which was built from Charles Franklin Doe's bequest, yet it is only three years since it was opened for use. The library's book-storage limit of 300,000 volumes will be attained this year; its reading-room, the second largest in America, cannot hold the students and citizens who go there to use the University's rich collection of books; its seminar-rooms for advanced work cannot begin to provide for the needs of the 5100 students today enrolled at Berkeley. In its present state, however, the library is unfinished, large areas of the building as originally planned having been left to be provided as need arose, so great enlargements can readily be made at a minimum of cost whenever funds may become available.

The last number of the Pacific Unitarian had notice of Professor Buckham's biography of Dr. McLean in part as follows: "It must be a great satisfaction to the many friends of Dr. McLean that his associate, Prof. Buckham, has prepared so fitting a memoir and that it has been made available to them. It is a skillful piece of work, most sympathetically done, and with the story of a full life are incorporated many illuminating selections from Dr. McLean's spoken words, so that it is much more than a rehearsal of activities and an estimate of his character and services. It is full of the spirit of one of the wisest and best and kindliest of men, and has much of the attraction that characterized the living subject. It tells the story of a very noble life, whose accomplishment was great, and is valuable as a memorial to those who knew him and as a source of inspiration to any stranger who is capable of appreciation—a sane, clear-headed, strong-hearted, nature-loving Christian—manly, genial and deeply earnest. What he did was remarkable, but what he was greatly exceeded it. The biography tells the story admirably and in presenting a rare and beautiful character performs a helpful service."

The following appeal was made a few weeks ago for the mission work at Point Barrow, Alaska. It was by S. Hall Young, the special representative of the Presbyterian Board of Home missions for Alaska. After stating that the Presbyterian Church more than any other has the responsibility for evangelizing Alaska, Mr. Young continued: "Dr. Jackson, who has a large vision, planted our church at Point Barrow, the northernmost point of the American continent. Two large Eskimo churches and other marked improvements in the conditions of the natives of that region attest the wisdom of Dr. Jackson and the Presbyterian Church. Consecrated missionaries were found to labor earnestly for years, firmly planting there the banner of Christianity. But that banner is drooping now. For three years the Board of Home Missions has been earnestly seeking for a missionary who should be also a physician to take up that endeavor as his lifework. We have failed to find one. Rev. Mr. Cram of the Congregational Church, who was at Point Barrow as a government teacher, but who has no medical knowledge, has been kindly ministering as best he could to our natives there. He has now left that field, and these interesting people are without a spiritual shepherd. Anyone who knows the conditions of the people, but lately come from heathenism, and having only the knowledge and strength of babes in Christ, will realize what the result must be. Sinful practices broken off will be resumed, and the resurging tide of heathen superstition will sweep the people from their Christian standing, and the diseases introduced by the whites will rage unchecked. I feel strongly that the Presbyterian Church is disgraced. Four times I inserted in religious papers and magazines appeals for a man to take up this work. On the floor of General Assembly at Atlanta and at Chicago, I made personal appeals for men. I have received no response. Now we cannot send a missionary until the summer of 1915, as it is too late to reach Point Barrow by boat, unless indeed some one is brave enough to emulate the example of Louis Lane and Captain Bartlett, whose boats were caught in the ice, and who came out by dog sled over the winter trails. Had I any medical knowledge, I think I would myself volunteer to "hit that trail" as soon as the ice forms on the rivers. Cannot some consecrated young man be found to put in the coming winter in preparation for that work, and get a boat next summer for Point Barrow, to meet this pitiful need?"

VOICES FROM THE PULPIT.

"In the School of Experience" was the subject on which the Rev. Dr. Brooks of the First Congregational Church of Berkeley preached last Sunday morning. The sermon was designed to meet the needs of persons who wonder what place pain and sorrow have in life. The thought was that nether joy nor sorrow was accidental, nor incidental. Joy is wrought in the consitution of life; so also is sorrow. It is not a token of divine displeasure. "You miss life if you miss it; every step upward is marked by it." The lower orders of life suffer little, but they live very little." "Cut out of life all that gives it glory and unending worth and you will get rid of sorrow." It is in this way that God makes life fruitful for all who are able or wiling to pay the price. Sorrow, remarked Dr. Brooks, isn't final; it isn't the meaning of life; it has its uses as it unfolds our lives. Emphasis was laid on the joy of victory when at the summit—the joy of overcoming, which was illustrated by the mountain climber. Thus come patience and sympathy, kingly, noble souls. "The world needs people who have watched the light go out, and have seen it come again." Here is the very time for life to come to its best; here is a day of opportunity. It was pointed out that the Captain of our Salvation was made perfect through suffering, and that suffering comes to us not because we are kin to earth but because we are kin

to the skies. It is necessary for character, and necessary also for usefulness.

The Rev. Dr. Aked preached last Sunday evening concerning a patriotism which substitutes internationalism for nationalism, universalism for sectionalism, the passion of humanity for local aggrandizement. "It does not demand that the success of one nation should be won at the cost of another. It seeks the progress, the prosperity and the liberty of all. It substitutes for the cant of patriotism the ethics of Christianity, and for the worship of the Jingo-god the service of that God of love whom Jesus taught us to call Father." The nations of Europe, remarked Dr. Aked, who are praying for local aggrandizement are praying to a God who does not exist. He held it as a species of blasphemy for the mto call on God to help them cut each other's throats. In the course of his address, while dwelling on the militarism of Europe, Dr. Aked read from the primers which were in use in school in France a few years ago in which it was stated over and over again that the children of France always avenged the disasters of their fathers and that it would be the duty of those in school to avenge later the defeats at Sedan and Metz. The boys who studied those primers are fighting today. The sermon was based to considerable extent on Tolstoi's book on Patriotism, written in 1894, and mention was made of those plans long ago laid by France and Russia to squeeze Germany on both sides, the militarism of which Tolstoi roundly condemned. In the course of his address Dr. Aked spoke of three Americans who had done more than any others to make the American mind and life understood in Europe. They were Whittier, Lowell, and Lincoln. Going to show how Whittier was regarded in London he said that in the hymnal used in his church in Liverpool were 26 hymns written by Whittier; in the hymnal used in his church in New York when he came to that city were two.

ARGUMENTS FOR THE ONE DAY'S REST IN SEVEN BILL.

It is no infringement upon personal liberty. Business men are not clamoring to do seven days' business for six days' profits. They will do the same volume of business in six days if all their competitors are closed. Wage earners are demanding shorter hours of labor, not longer. They do not want the liberty to work all the time, but the liberty to rest on one day of the week. The American Federation of labor advocates a six-day law. It will give employment to a larger number of wage earners and reduce "the army of the unemployed." Tens of thousands of men and women in California are compelled to work seven days of the week to hold their jobs. The union bake-shops of San Francisco declare that, unless a law is passed to close for one day the 444 seven-day Latin bake-shops and the French bake-shops, they will have to operate every day to compete with these foreign shops. The problem before us is, Shall California be an American or a foreign state? Already thousands of business men who have the American spirit are forced by their competitors to keep open every day or quit the business. It will be far worse, unless this law is enacted, when the immigration from South-eastern Europe begins to pour through the Panama Canal into California.

The bill is a sanitary, public health measure. Medical Science teaches that man is so constituted physically and mentally that he requires at least one day in seven for rest besides his nights of rest. Seven day toilers are guilty of suicide. They burn the candle of life at both ends and cut off ten years of their activity. It is the duty of government to protect the public health.

The law will be a money-getter. Both men and animals can do more and better work laboring only six days out of seven. It will increase human effciency. It means the conservation of human resources. A mine owner of this state said, "we can afford to pay twenty-five per cent higher wages for a six-day laborer than for a seven-day toiler." Experiments have proved that six-day mines turn out more ore with the same number of men than those that run constantly. The law will be to the advantage of the employer as well as the employee.

It will reduce accidents and the loss of life and property. Fatigue and long hours on duty are leading causes of accidents on railways and in industrial establishments. "Safety first" is now the slogan since the enactment of the Employers' Liability Act; 10,000 deaths and 75,000 injured is the annual harvest from railway accidents in this country. This law will protect the lives of employees and of the travelling public, and the property of corporations.

It will provide for a weekly home-day for the business proprietor and the common laborer. Wage earners are entitled to spend one day a week with their families. "The protection of the home is more important than tariff and currency questions," declared Col. Roosevelt. The refining influence of home life raises the standard of public morals and reduces crime. The purer the home the better the state. Thousands of business men and laborers in Califoria have no enjoiment of home life and scarcely know their own children.

The law will protect public morals. Those nations which devote one day a week to the development of moral character produce the best citizenship and have the least criminality. California leads the states of the Union in the per capita number of crimes. No state surpasses us in women criminals. No commonwealth can be a Golden State until it produces golden character. Our Continental Sunday is responsible for the crowded condition of our jails and penitentiaries and the heavy taxes which they impose upon innocent taxpayers. According to our Federal Court it is the province of government to promote public morals. It is good business and good statesmanship. It is demoralizing to reduce human beings to the condition of slave toil. Under the proposed law, Mohammedans can use Friday as their day of rest and worship, Jews and Adventists can use Saturday if they choose, and all others will have Sunday as their day of rest, except those engaged in the continuous industries, whose rest may fall on any day in the week. Great Britain now has a one day rest in seven bill before her House of Commons.

Business organizations and labor unions are demanding the passage of this law. Merchants, grocers, barbers, butchers, bakers, druggists, carpenters, boot and shoe workers, cement workers, electrical workers, gas workers, hod carriers, horse shoers, lathers, laundry workers, milk waggon drivers, street-car men, typographical unions, machinists, longshoremen, painters, blacksmiths, policemen, railroad employees and other business and labor organi-

zations petitioned the state legislature to enact such a law. The American Federation of Labor at its recent national Convention at Seattle, called upon all organized labor to assist the barbers of California and of the nation to secure Sunday rest day laws. No person wants to work all the time. Human nature cries out against it. The one day of rest in seven bill is a natural, scientific, humane, social, economic, moral, American, international law, the foundation and capstone of civilization. It will doubtless carry on November 3 by a large majority. All loyal Californians will support it.—Civitas.

RELIGIOUS WORK AT THE PANAMA-PACIFIC INTERNATIONAL EXPOSITION.

These are days crowded with events that stagger thought, events that march in swift procession and are freighted with tremendous importance to all mankind. Europe is prostrated under the most appalling war of history. Its duration, severity, woeful destuction to humans and property, and tragic results, who can forecast? It is murder on international scale and should be stopped.

The Orient is restless, is breaking away from ancient traditions, is undergoing signal disintegrations of old faiths, is crying out for something better, something more soul-satisfying.

What of America? For more than a quarter of a century Americans have stressed the material at the expense of the spiritual, hav etoo much counted God out and mammon in, have become rich in world goods and correspondingly poor in heavenly treasure. Is there any apparent change? Is there evidence of turning for the better? Is there any clearly defined undercurrent of yearning for something more soul-satisfying? Surely so. Especially is it true within this year. Men all over this country are coming to see and to confess as never before how utterly shallow, passing and unsatisfying material things are. Now, as at no time since the civil war, thoughtful Americans are realizing how riches take wings and fly away, how money and pleasure in last analysis fail to feed the soul and fit it for real service here and right fellowship hereafter, until on railway trains, in hotels and clubs and fraternal gatherings they are ready, in multitudes of cases, to think and talk about things spiritual. Perhaps two things operate as chief causes to this hopeful result, our own financial stringency for the past year and the horrible war in Europe.

All this combines to stress religious opportunity, to lift higher and more emphatically the challenge of Evangelism. It all combines to force upon us the vision of the extraordinary opportunity of the Church of America in connection with the almost ten months of the Panama Pacific International Exposition at San Francisco in 1915. Think of it! The nations of the earth then will be our guests. Even the horrible war in Europe will drive many out of that condition to America! What a religious opportunity! What opportunity for stressing Missions, both Home and Foreign. Can our great Mission Boards do better than to take best possible advantage of all this?

The program of the committee having this great religious work in charge is sane, comprehensive, practical. Nothing like it ever has been attempted. Its scale is worthy of the Evangelical Churches of America. It is the opportunity of Protestantism!

Within the Exposition grounds this program provides for a Religious exhibit, in concrete and intensive form, and on a scale that is great, of what Evangelical Christianity is doing for humanity. In the same building will be a lecture hall, upon the platform of which daily men and women eminent in Christian leadership will lift up Jesus Christ in sane, strong, compelling addresses on every topic vital to Christianity. Consider the impact of that platform upon America, Europe, the Orient, the World!

Outside the grounds and near the new Civic Center of San Francisco, nightly great Evangelistic mass meetings, under the leadership of our worldfamed Evangelists, will be held. These in turn will be supplemented by noonday meetings, for both men and women, in down-town theatres and halls and factories. And all this for a period of more than two hundred and eighty days and nights! Who can forecast the impact of this mighty effort.

It all can be done and with credit to Protestantism if Pastors and Churches will help. How? By speaking upon the great work on "Exposition Sunday", October 11th. By praying for the work. By giving an offering to help finance it. The Churches of the country at once should rise to the occasion and meet the obligation by sending the committee all the money needed. This they can do, if each congregation will take even a small offering for the Work. A church share is only five dollars. Small churches can give this much and not burden them. Large churches can give more and thus all shall have a share in this the great effort at Evangelism.

A BAPTIST OPINION OF THE FEDERATED WORK AT PULLMAN, WASHINGTON.

A few months ago The Pacific published the articles of federation between the Congregational and Baptist churches at Pullman, Washington. We remarked at the time that Baptists at large were withholding endorsement. Now Mr. A. L. Wadsworth, the Field Editor of the Pacific Baptist, after a visit to Pomona, writes in that paper:

"This is the seat of Washington State College with its 1,300 or 1,400 students. The Methodists have a fine stone edifice on the lower edge of the hill going up to the college. Opposite is the frame structure of the Christian Church. Just behind the Methodist meetinghouse is the new splendid stone structure of the United Presbyterians, approaching completion. On a hill across the valley to the south is the brick edifice of the Roman Church. To the left of this on another hill is the frame Congregational meetinghouse in fairly good condition. In the valley below the Congregational is the Baptist meeting-house, small, inartistic, unsightly and now falling into decay. The Methodist, United Presbyterian and Christian churches have settled pastors and are getting along fairly well, though with heavy debts on their edifices. On October 1, 1913, the Baptist and Congregational churches federated. Rev. C. H. Harrison, the pastor of the Congregational church, became pastor of the combined churches at a salary of $1,600. Mr. W. C. Shawen, a student in the college, was elected as the Baptist assistant, with a salary of $200. At the time of federation each church numbered about 120. A year's history has

been made. What is the record? I made a careful investigation. I interviewed nine persons—Baptists and non-Baptists. I had an extended conversation with Mr. Harrison. I found some who were utterly and absolutely opposed to the federation in both churches. I found others who heartily favored it and thought it was working to perfection. I interviewed some who were of the opinion that the plan was working well, but on fuller inquiry I discovered that they had attended but very few services during the year and knew but very little of the working of the federation. One declared that the federation was better than the cut-throat methods that had formerly been pursued. But who did the cut-throating? I learned that the Sunday school met in the Baptist building and that Mr. Shawen was the superintendent; that the average attendance was about 100; that all the other services were held in the Congregational building, and that the congregations were no larger than the two congregations before. There have been no conversions. Seven were added to the Baptist roll and about the same number to the Congregational roll. A person who had been a Methodist was received by a Congregational minister into a Federated church and placed on the Baptist roll, whether immersed or not, report does not say. No prayer meeting is held, but the pastor conducted a study class on Thursday evenings composed of about 15 young people. This indicates to me a low state of spirituality. The young people are organized under the name The Young People's Society of the Federated Church. I am told that 75 attended the devotional gathering and that the meetings were excellent. From the treasurer of the Federated Church, I learned that the expenses of the past year were $2,700. Of this amount the Baptists contributed $200 or less. The offerings for missions were comparatively small. During the year the Baptists held but one business meeting. Mr. Harrison's salary is paid mainly by the Congregationalists and outside business men. So far as my knowledge goes, the Baptists are playing but an insignificant part in the life and work of the Federated Church. Mr. Harrison is a fine Christian gentleman. He is all that Mr. Bollen of Lewiston wrote of him in The Pacific Baptist a few weeks ago. He is a native of New Brunswick, a graduate of Dartmouth College, a key man. His theological education was secured at Bangor (Maine) Theological Seminary and Yale Divinity School. He is well educated and thoroughly trained. He means to give each denomination a square deal. But he cannot be expected to preach Baptist doctrines. He plans to remain another year. Mr. George Stewart of McMinnville College was engaged as the Baptist assistant for next year at a salary of $1,000. He has declined the call. Mr. Shawen has withdrawn from the Federated Church. Other Baptists are proposing to do so. Those who remain will in my judgment be gradually absorbed in the Congregational church. There will be a decay of conviction; a catholicity so attenuated that it will foster indifference and inactivity. My conclusion after a study of Federated churches in six or seven places is this: If you want to kill Baptist churches—why, federate. If a Baptist preacher thinks he can preach Baptist (i. e., Bible) doctrine in a federated or union church and have harmony, he is greatly mistaken and will soon find it out to his sorrow. The pity of it is that all believers in the Lord Jesus cannot come together on the clear, consistent teaching of the New Testament—without tradition, without Books of Discipline, without hidebound, outworn creeds, without ecclesiastical authority. May God hasten the day when there shall be unity,—not enforced unity, but voluntary unity—unity in the truth as it is in Jesus."

THE EYES OF THE STRANGER.

A War-time Fantasy.

His machine that for days had been tossed about by every wild freak of ether and air, crashed at length to the ground. In its ruins, stunned and bleeding lay the daring driver, the first man from the Planet Amor to touch our Earth. There unconscious in his fields, the owner of a large American estate found the novel trespasser, and taking him to his home, nursed him back to life and health, teaching him in his convalescence the language and customs of the new world he had entered.

For a long time, in the Stranger's weakened state, every subject was avoided that could sadden or excite him even though his keen inquiries ranged far and wide. One day, however, he insisted that some hidden sorrow must be pressing on the heart of his host. It was a great war, the American at last confessed, a giant contest of the nations, the news of which came daily and haunted every thought.

"Your Contest of the Nations!" cried the stranger blithely, "ah, we too grow desperately excited about ours while it is in progress, but I do not remember ever seeing anyone who felt sadness or anxiety. Are you so fearful then that your own nation may not win this year? Would that I were strong enough to go with you to see it! Look you! In Amor we have seven nations, nearly equal in size, differing somewhat in speech and in laws. Each governs itself through the men whom the people choose, but to decide the leader in matters of international importance we hold every five years this grand exhibition, showing our products, our manufactures, the progress we have made in teaching the children and caring for the sick, the inventions, poems, paintings. Ah, the brave contest in singing! The dramas written and interpreted by each nation for the other! And the tests of skill and strength! Lucky is the lad of Amor who can witness the games and see with what manly quiet the great athletes accept their victories or defeats.

The nation that can show the best all around growth during the past five years is acclaimed standard bearer for the next, and even the leaders of the disappointed races hasten to pledge their fealty during the coming quinquennium, for surely it is for the good of all that the noblest should win!"

Painfully the Earth-man tried to describe the teeming races of Europe, struggling like swarming bees for room and for trade, the preparation of armaments, the marching of troops, the battling of great ships by air and sea.

The Amorian bent his brows in perplexity. Then the victory was not always to the righteous cause, nor to the side first attacking or attacked, nor to the greatest count of men, nor even, invariably, to the wisest general.

"I fear I do not catch it wholly", he mused. "It seems only like a ghastly game of chance. What if the balance should hinge on a hurricane that might wreck a fleet, an unseen, sunken road that might engulf a body of horsemen, a shower that might delay an ammunition train?

Surely you cannot mean, my friend, that the government of millions like you is left to depend on the outcome of such accidents? And these men who do the fighting, are they of a distinct physical type, like warrior ants? A race born but to kill and be killed!—necessary, perhaps, from your standpoint, but what secret scorn they must arouse in their superiors, those who are really engaged in some useful creative work, and can reproduce their kind in peaceful homes!"

Far from despising them, most races praise the rank and file and servilely adore the leaders. Even here in America we sing of past battles and teach our youths the exploits of warriors long dead. And they are all men like us. Though the officers are often trained men from boyhood, it is the men from every station in life who bear the brunt of the fight. It is the skilled artisans and farmers who are mowed down by the thousand, the fathers of the present and the future as well, who lie rotting in abandoned trenches."

"Why this is human waste unspeakable!" cried the Sranger. Even the conquerors must be weakened for a generation. If they really fight to gain room, this must indeed decrease the pressure of their population, but what insanity to select for elimination their strong young men! See! Why have they not tried this? Somewhere on your planet there must be many fertile lands still sparsely populated. The cost of these floating death engines would buy vast tracts of country, the cost of guns and horses and uniforms would equip the new districts superbly, and the very expense of the powder and ball that tear the man's body to tatters would transport him and his immediate family to the new territory, healthy and useful. Would this not be a boon to the poor of the great cities? But of course it would not do to form colonies solely of the under class. Many should be sent who had already shown their worth by marked prosperity at home. Doubtless enough would be glad to go as prospective leaders in a new community, or if some objected to expatriation, the choice might be by lot. Surely that, at its worst, is better than possible death and certain impoverishment."

"You," sighed the American, "are not the first generous soul who has tantalized himself by fancying the possible benefits if this mighty cost of destruction could be turned to constructive good. But we can scarcely hope that the nations will dare to disarm. Whichever wins now, there will be greater rancor and distrust than before, and unless some universal agreement can be forced, there will be new dreadnaughts to replace the sunken fleets, and fresh burdens of taxation for the merchant and the laborer."

"But when Peace is at hand", insisted the enthusiast. "Soon they must be exhausted and the time will come to untangle this snarl of nations. Who is better fitted to assist than your own country, since you have resolutely held yourselves apart, since you have citizens from all these warring states? In the final settlement bring your greatest moral and commercial influence to bear upon their counsellors till their armaments are limited to a few defenses. Groups of incorruptible men chosen from the various nations should be free to range through this tortured Europe when it is once more at rest, seeing to it that no new engines of death are made or planned under pain of—of—ah, I have it!—that your great nation and others on your continent will at once cease to trade with the country that insists on making a glory of Death, that you will bar from your ports, during the period of bad behavior, the merchantmen of any false nation who first proves traitor to the Alliance of Life! You shake your head, my friend! Is it then impossible for me to understand? How gladly, gladly would I help in the solution, even by giving up the life you have just given back to me. But how could I hope to touch these problems,—a wind-swept dreamer from another star? To my questions then, like the child that I am! You have not yet told me just how or when they arrange for the broad barren strips between the nations where these terrific tests of strength are carried on."

"That is perhaps saddest of all", came the answer. "There are no such places free for the fire and trampling. Through all history such fighting has been carried on in the most fertile and thickly settled districts of our globe. Harvests are destroyed that no one dares to reap, farm beasts bred to perfection through painful years are taken for a camp meal, buildings that cunning workmen toiled at centuries ago are razed in a day at the command of a single colonel. Bridges, railroads, factories, works of art and of charity—all are but food for the War Demon. And the luckless people of these stricken towns and fields look back on the ruin of all they possess while they are fleeing to new scenes of terror, or they crouch in their cellars like rabbits in a warren, hopelessly caught between the fire of friend and foe."

The Stranger's eyes widened with horror, then after long silence he said, "This is so terrible that it helps at last to make all the rest plain. Now I cannot mistake any longer the heart of the matter. Let me tell you again of my loved country. Far back in the ages men in Amor hated and distrusted one another as men and as races. A mass of struggling savages, they constantly defeated their own good. Dimly they worshipped our great Spirit of Light, but they knew neither His nature nor His will. And then suddenly there appeared in Amor a great teacher. Some believe to this day that with his very flesh there was blended the essence of the Light-Spirit; some say that he was but a messenger, although charged with great authority. By a few acts of power and love he startled men's minds and drew them to his teachings. Soon all men were striving to obey him, but no man of sense could refute the new evangel. Such truisms as these he taught: that it is folly to drive the body instead of leading the reason; that men's thought and energies blossom in warmth of safety and kindliness, but shrivel in the glare of hate; that to live together in justice and peace as common children of the Light-Spirit is the only road to happiness in this existence as well as in a mysterious second life which the teacher promised. You and yours have shown me such grace that I was sure you, too, had learned of some such teacher, at once strong and gentle. But now I see that to the men of Earth the Spirit of Light has not yet granted the vision. How very strange it is, and how sad!"

AVERY LATHROP.

Six little words lay claim to me
Each passing day—
I ought, I must, I can, I will,
I dare, I may.

PRAYERS FOR PEACE.

ggested For October 4, 1914 By The Federal Council Of The Churches Of Christ In America.

"O God, who hast made of one blood all nations of men dwell on all the face of the earth, and who in thy Holy ord hast taught us that One is our Father, even God, and at all we are brethren: We pray thee in this dark hour international strife that thou wilt open the eyes of the ople and those who in thy Name are intrusted with the thority of governance to see and understand their right d true relation to thee, and through thee to one another. ach them by thy spirit that hatred and violence are not rength but weakness; that the true safeguarding of a na- n is not to be found in weapons of war but in those eternprinciples which make for righteousness and truth and otherhood and peace. Give to those who shall suffer in e war which is raging now the consolations of thy grace. eal the sick; comfort the wounded; minister to the dying, d bind up the broken heart. Bring, we pray thee, to a eedy end this international strife; and hasten the time hen peace shall flourish over the earth, and all shall well together in unity and love, and war shall be no more. e ask it in the Name of Our Saviour, Jesus Christ. men.'—Prepared by Bishop Greer.

"O God and Father of all the nations of men, who hast t us in families and tribes upon the earth and through the ve of parents and children, of sisters and brothers, hast reated in our hearts the love of our neighbor, give us, we eseech Thee, that peace which the world cannot give. By ur love for our own land, O Lord, for our own kin, for ur own tongue, for our own laws, for our own faith, for ur rulers and leaders, for the hearths and shrines, for the ills and streams of our country, let us know and underand the love of the stranger for the land of his fathers; t us honor that love and revere it even as we would have im honor ours."

"By thy mighty love, O Father, blot out all hatred from ur hearts, all insincerity and self-seeking, all pride and ain-glory, all desire for aught save the welfare of the huan family. Give to us the utter humility of spirit which lone can discern how best to seek that universal welfare. one of us has clean hands, O Lord. We have all sinned efore thee in times and ways without number. We have ought our own; we have oppressed the helpless. In bitter enitence we confess our sins; we beseech Thee to remove ur transgressions from us. Suffer them no longer to come etween us and the knowledge of Thy most holy will

"Though it be that we must suffer, grant O God, grant e beseech Thee, that Thy truth be not darkened on the arth. By our stained fields and ruined cities, by the terors of death, by the agony of the wounded, by the tears of he widow, by the bowed head of the aged and the desolaon of little children, may we atone, O God. Out of our nguish bring peace. With our blood, if it must be, quench he fires of hatred forever. Let a new love be born, a love ever yet known on the earth—the great love of a people or a people, of strong nation for strong nation, the chivalry f the strong to the weak, the trust of the weak in the rong. Give peace in our time, O God. Give peace in our me, O God. May our prayers go up before Thee continally until they become one voice, the Voice of all nations. O Father of mankind, have mercy upon us for Thy mercy's sake. Amen."—Julia G. Wales.

PRAYER DAY PEACE HYMN.

The Federal Council of Churches and the Church Peace Union have recommended that "The Peace Hymn," by the Rev. John Haynes Holmes, be sung in all the churches of the United States on the occasion of the day of prayer for peace, Sunday, Oct. 4, designated in the proclamation of President Wilson. The appropriate tune is "St. Agnes," by J. B. Dykes.

God of the nations, near and far,
Ruler of all mankind,
Bless Thou Thy people as they strive
The paths of peace to find.

The clash of arms still shakes the sky
King battles still with King,
Wild through the frighted air of night
The bloody tocsins ring.

But clearer far the friendly speech
Of scientists and seers,
The wise debate of statesmen and
The shout of pioneers.

And stronger far the clasped hands
Of labor's teeming throngs,
Who in a hundred tongues repeat
Their common creeds and songs.

O, Father! from the curse of war
We pray Thee give release,
And speed the blessed day
Of justice, love and peace!

Among the Churches.

FIRST CONGREGATIONAL CHURCH OF PASADENA.

It was a novel sight—and a pleasant one—to see a staid congregation rise at a signal from one of the ushers and wave both hands in greeting to their pastor upon his return to his pulpit, September 20th. Dr. Fox spent the summer in a trip to the Middle States, remaining some time in Chicago, where he ministered for seventeen years in a former pastorate.

During his absence the pulpit was filled by Dr. Archibald of Boston, Dr. Meredith for seven years pastor of the church, Dr. Kenngott and others. Most of the activities of the church and Bible Sschol were continued during the summer, the women's societies holding afternoon parlor meetings, which were very largely attended.

On the evening of Dr. Fox's birthday, September 25th, the Bible School held a rally social by way of a welcome home. The early part of the evening was spent in social fellowship, with orchestra music and refreshments; then the classes took their places for the program. This was introduced by the Women's Bible Class, who in a song written for the occasion by one of their number, presented the

pastor with a lighted birthday cake, expressing the hope that he might live to enjoy a cake "on which a hundred candles burn."

Then followed an original exercise by all the classes, called "Helping Dr. Fox Preach." First came the orchestra, who rolled up to the platform a huge barrel; this was presented in rhyme by one of their number, while the class proclaimed in response, "This is a barrel to hold the sermons Dr. Fox preaches." Various articles followed, presented in the same way by the class spokesman, the classes chanting the refrain, adding each time the new object, after the manner of "The House That Jack Built." Among the articles presented were a notebook, a bunch of lead pencils, "the knife that sharpens the pencil that fills the notebook we bring with the barrel that holds the sermons Dr. Fox preaches," clipping scissors, paste, paper, pen, ink, eraser, etc., Even a can of gasoline was not forgotten "for the Fox auto bus that always has room for some of us," a class of young men toiling up to the platform with a fifty-gallon tank. At the close of the series, Superintendent A. L. Hamilton turned the thought to a more serious vein and presented a box of birthday letters, from classes and individuals, many of them offering some gift of service; and after a happy response by the pastor, the evening closed with an earnest prayer for a blessing upon every department of the church and Bible School.—L. M. A.

FIRST CONGREGATIONAL CHURCH, RIVERSIDE.

Not only the First Congregational people but the vicinity of Riverside have had a great treat for the past two Sundays, that of hearing Rev. Washington Gladden, Columbus, Ohio. The large edifice has been taxed to its full capacity the past two Sunday mornings, when the noted preacher, delivered two forceful sermons. The first subject being "The Futility of Force" and the second "Overcoming". Dr. Gladden fills the pulpit for two Sundays more, the pastor being on vacation. Of extraordinary interest was the service on Sunday evening last when Mr. and Mrs. Charles Miller were commissioned as missionaries from the First Congregational Church as their representatives to Canton, China.

The auditorium was completely filled with members from the various churches of the city. Mr. Miller came from Tobias, Kansas, while Mrs. Katie Gates Miller, was born in this city.

A peculiar incident this is, both Mr. and Mrs. Miller have been educated in the Baptist training school, Chicago, and now have been given their commissions to go out to China under the American Board being accredited minsionaries of the First Congregational Church, Riverside. Rev. Horace Porter presided, at the service, and occupying places on the platform with him were Rev. W. A. Hunter, Pastor of Calvary Presbyterian Church; Rev. Jesse Hungate of Baptist Church, Rev. M. Aseko, Pastor Cong, Japanese mission; Miss Laura Jones formerly a missionary to China and Rev. and Mrs. Chas. Miller, missionaries to be.

Mrs. Miller's remarks were brief and to the point. She said that many had wondered why she had given herself to this work, and the answer was that a friend's prayers to this end had influenced her. She was most happy in the prospect of entering missionary endeavor as the joint representative with her husband of the Riverside Congregational and Baptist Churches. She hoped to make her life cou in China.

Mr. Miller referred to the new spirit, which was er phasizing church unity and placing less stress on denom national lines. This was evidenced by the fact that h was educated in a Baptist school and ordained to preach by the Baptists, and that he had been accepted as a mi sionary by the Congregationalists. It was his purpo to carry the good tidings of salvation, to preach a simp gospel and not emphasize denominationalism. Christia workers, he declared, need to get rid of denominationalis if they would do effective work for the Master.

Mr. S. H. Herrick, who is a corporate member of th American board of foreign missions, presented the cor missions from the board to Rev. and Mrs. Miller, an read to them the charge of the board.

Dr. Washington Gladden delivered a short address the newly commissioned missionaries. He said it was most significant thing that they had come, as they ha from one church to work in another denomination. D Gladden spoke words of cheer and Godspeed to these tw bright, energetic young people, who were giving their live to the service of the Master in the foreign field, an predicted for them most useful careers.

The service closed with silent prayer, followed by prayer of consecration, by the pastor Rev. Horace Porte as the two missionaries stood, closing with the benedi tion. The Sunday School, the Young Peoples Societ Brotherhood and all branches of our church feel they ha an increased and specific interest in foreign missions th they never had before.

Riverside, Sept. 21 E. D. H.

THE JAPANESE CHURCH OF CHRIST. IN SAN FRANCISCO.

This is the title that is to be borne by a Union chur formed by uniting the Presbyterian and the Congregation Japanese churches of this city. The former, about tw months ago moved into our Mission House at 1538 Po St., a building erected as a fine large dwelling house, b so constructed that with scarcely any alteration it ha served our purpose well. Our landlord upon assuran of permanent occupancy had renovated the building fine without and within, and our Presbyterian brethren brough an abundance of such furniture as compares well with th improvements made by our landlord. They brought also good pastor, a live Sunday school and a goodly membe ship—70 or more in number. Last Sunday morning Sunday school rally was held. Thirty bright children an sixty or seventy older people crowded our chapel to its u most capacity. There were special exercises by the chil ren and an address to them by the writer of this and the pastor, Rev. K. Miyazaki. After this service the organ ization was completed through the signing of the Const tution with the Confession of Faith and the Covenant.

Arrangements have also been made for a public meetin for recognition of the church, at which it is hoped tha Pres. Nash speaking for the Bay Association and Rev. W K. Howe, Moderator, speaking for the Presbytery of Sa Francisco will voice the recognition already voted by thes bodies. It is also hoped that Dr. Aked and Dr. Sibly an others wil speak, but this must go to press before eithe of those thus invited have had time to respond.—W. C. I

os Angeles.—The Los Angeles Ministerial Union will its first meeting of the season of 1914-15 on Monday, 5, at the First Church in Los Angeles.

a Canada.—Word has been received of the sudden death Irs. Scott, wife of the pastor in La Canada. Dr. and Scott were on a trip through the east at the time of his h.

os Angeles.—The 28th annual meeting of the Los An- s Association will be held with the First Church in adena on Monday and Tuesday, the 12th and 13th of ober. The outstanding feature of the program will be addresses by Washington Gladden.

Berkeley, North.—The Sunday-school attendance for ember was one third larger than it was for September year. The growth during the past year has been dy and permanent. The attendance last Sunday was

Berkeley, First.—Friday evening of this week there be "An Evening in the Child World",—a recital by . Brooks for the work of the Woman's Association. sday evening of next week, Dr. Aked will speak on e European War." Dr. Gladden is announced for Sun- evening October 18, and Secretary Herring of the Na- al Council the following Sunday evening.

San Mateo.—Two persons were received on confession faith at the September communion, Sunday morning, t. 20th. Rev. Edson D. Hale of Martinez filled the pit very acceptably, and in the evening Mr. George W. kie gave an able address on "The Christian Religion and r. The church has recently raised $400 which is to applied on the street improvement debt of $1100. Ral- Day was observed by the various departments of church Sept. 27th.

os Angeles, The Church of the Redeemer.—Under the e leadership of Rev. Ray F. Carter a new Congregational rch was organized on Sunday, Sept. 27, in Hollywood, of the finest parts of the city of Los Angeles. There 79 charter members. For the present the church will t in a theatre building, not attempting to erect a build- until it is in a position to build an adequate one. Very of the members of the new church are drawn from any our existing churches, the majority having been unat- ned heretofore. The new church has a large field, and be expected to rapidly come to a position of influence.

Lodi.—The church at Lodi had an unusually fine day day, Sept. 20th. Rev. J. K. Browne, D. D., who is tem- rily representing the American Board on the Coast pied the pulpit both morning and evening, spoke to young people of the Endeavor Society; and remained until Monday afternoon to speak to the Woman's Asso- ion. Dr. Browne's talks, addresses, words were warm, l, convincing and helpful to all who had the pleasure listening to him. The services were well attended. ev. S. C. Patterson, pastor of the North Congregational rch, Berkeley, at one time minister of the Lodi church called Tuesday Sept. 22 to officiate at the funeral of Mason. Dr. Mason was an indefatigable worker.

San Francisco, Ocean View.—Last Sunday the Ocean w, San Francisco, Church services, which were unusually e, marked the close of Rev. G. A. Charnock's pastorate. Charnock has been in Ocean View four years and five ths. During that time a Church has been born, build- ings and property generally have been repaired and re- modelled, and solid foundations laid for a permanent and valuable work. Last Saturday evening about 40 people broke into the parsonage, got supper ready, said appreciative things about the retiring pastor and his family and presented them with a well filled purse. Superintendent Rathbone is working with the Pulpit Supply Committee looking to the calling of a new pastor and meantime strong committees have been appointed by the church on Finance, Buildings, Membership, Visiting, and finally a Committee on New Hymn Books to carry on the work of the church. Mr. Charnock is moving over to Sunset this week and will from now on give his whole time to the Sunset Church except that for the present he will "supply" the Ocean View pulpit Sunday morning.

NOTES AND PERSONALS.

At the meeting of the Congregational ministers of San Francisco and vicinity next Monday Mr. I. H. Morse will read a paper on "The Slav in Europe."

The Sonoma Asociation will meet on Tuesday, October 6, at Petaluma. The Rev. J. B. Orr of Oakland will give the evening address; subject, "God Over All."

WASHINGTON.

North Yakima.—The Rev. C. E. Munger of Pasco has been called to the pastorate, and has entered on the work.

Seattle, Plymouth.— Plymouth Church began again last week its "Church Night," which has been observed advantageously for several years. Supper is at 6:15. The prayer meeting at 7:15.

Seattle, Pilgrim.—President Bushnell of Pacific University spoke last Sunday evening on "The War and Christian Education." This was the first address in a series on "Christianity and the War." Next Sunday evening the subject is: "The Church Humiliated and Rebuked." Other subjects are: "Women and War.', "The Gospel of the Gunmakers", "The World After the War." Pilgrim's new missionaries, Mr. and Mrs. Hummer depart for the Shansi field in China this month.

Everett.—After a very succesful pastorate in Great Falls, Mont., the Rev. E. E. Flint has accepted a call to this church, succeeding Dr. Lester L. West. The initial sermons of the new ministry were delivered on Sept. 20th. to large audiences. The new leader made a good impression and the church is confident that they have a pastor of force and ability. A fine demonstration of farewell was accorded Dr. Flint in Great Falls, when the labor unions of the City assembled and moved en masse to attend his closing service; a fine testimonial of respect and recognition of worth.

Snohomish.—After several weeks spent in North Dakota, the Rev. R. M. Pratt and family returned Sept. first, and found the parsonage re-decorated and a shower of fruit within. The mid-week service gave way last Thursday evening to a banquet and workers' meeting which considered the mater of lifting the financial burden caused by the removal by supporters from the City and improvement assessments levied. A committee was appointed to make a complete canvass. The continuous service idea has been adopted for Sunday evenings, with every indication of increased interest.

ANOTHER STATEMENT AS TO THE CAUSES OF THE EUROPEAN WAR.

The Rev. Daniel B. Turney, D. D., L.L. D., an influential man in the Methodist Protestant Church, says that "the Jesuits caused it," and that "the Jesuits strike and hide their hand. We quote from Dr. Turney's article in The Methodist Recorder:

"1. These Jesuits, through the recently deceased pope —their puppet on the papal throne—compelled Servia to surrender her rights by a forced union of church and state; and the present European war is the outcome of the outrageous work. Less than ten thousand Roman Catholics were elevated above two million Greek Catholics, Austria forcing Servia's submission to the scheme.

"2. The intense resentment of the Greek Catholics of Servia found vent in the assassination of the Austrian ruler, who was an intense bigot and priest-ridden fanatic; and then the trouble enlarged until it became what we now behold.

"The pope committed the crime against Servia of a compulsory union of the church and the state, under Jesuit direction; and that crime led, step by step, to this horrible war of a dozen nations, in which nine millions of men who had no quarrel are forced to fight and kill one another in working out the complication which the pope's crime brought about.

"Meanwhile, our American President, with a fatuity which is strange, in the face of the protest of true Americas everywhere, retains a Jesuit as his secretary, and plays into the hands of political Romanism until it is said that eighty-five per cent of the positions in his gift are filled by Romanists.

Ferdinand put church and state together in Servia at the pope's behest, was slain by a Servian who resented the union of the Servian state with the papal church, and in his assassination was laid the train for nine millions of Christians so-called to draw up in battle array to murder one another.

"Now while we watch those murders and call it war news from Europe, the Jesuits will be fastening their clamps upon the United States. Already they have our dailies so frightened, that nearly all of them are afraid to inform their readers of the real facts of the origin of this needless war of nations."'

BOXES FOR THE INDIANS.

Ladies' Societies of our Cangregational Churches of California desiring to minister to the needs of our California Indians are requested to send their "boxes" this year to Rev. R. S. Nickerson, Adin, Modoc county, California, or Rev. H. M. Bowman, Fort Bidwell, California. Be sure to secure free transportation by railroad or send a check for the same. Please send soon before the bad weather comes.

MRS. D. GOODSELL,
Box Superintendent, W. H. M. U.., 2614 Dana, Berkeley.

A WISE CONCLUSION.

Said Peter Paul Augustus: "When I am grown a man
I'll help my dearest mother the very best I can.
I'll wait upon her kindly; she'll lean upon my arm;
I'll lead her very gently and keep her safe from harm.
But when I think upon it, the time will be so long,"
Said Peter Paul Augustus, "before I'm tall and strong,
I think it would be wiser to be her pride and joy
By helping her my very best while I'm a little boy."

The Home.

WATER DRINKING

Of all fluids found on the earth water is the most abundant and the most important. Water makes up about three-fourths of the earth's surface, and from three-quarters to nine-tenths of most of the articles used as food by man and animal. The body of man is itself about four-fifths water. The teeth, the hardest and densest tissue in the body, contain ten per cent of water; the bones are thirteen per cent water, and the muscles are three-quarters water, and the blood four-fifths. Gastric juice is ninety-nine per cent water.

All the vital processes are carried on more or less through the agency of water. Without food a man can exist from sixty to eighty days, as has been demonstrated by experience. But six or eight days without water in some form means a horrible death. As one authority expresses it:—"Water is a very important food element, as all physiologic changes take place in a watery solution. Water is the medium through which the body is nourished."

The most striking and distinctive peculiarity of water is that it is a solvent—a cleanser. The function of water is to loosen, dissolve and carry off such matters as can be detached from their environment—in other words, dirt and impurities.

It is probable that the function of water taken into the system is purely that of a solvent. The water goes in clean it comes out dirty. It goes in pure; it comes out from the lungs as vapor laden with carbon dioxide—carbonic acid gas—a deadly poison; from the skin as sweat, from the kidneys as urine; each thick with poisonous excrementitious matters. The amount of water taken has also a most important effect upon the action of the bowels, as will be seen later.

Of the total amount of water taken into the body only about one-twentieth, or five per cent, is excreted through the bowels. Twenty per cent, or one-fifth, is carried off by the lungs as aqueous vapor; about one-third by the skin and about one-half by the kidneys in the form of urine. It must always be remembered that the water excreted from the body is heavily laden with various poisonous matters. For instance, the sweat contains about one-half of one per cent of urea, besides certain lactates, sudorates and inorganic salts. The urine contains nearly two per cent of urea, also uric acid,creatin, creatinim, xanthin, hippuric acid, tyrosin, leucin, cystin and taurin, besides many other excrementitious poisons.

"The body is a factory of poisons," as one of the greatest pathologists now living has said. And the comfort and health—nay, the very life—of the individual depend upon his ability to eliminate those poisons formed by his own body.

It is not too much to say that the most important factor in this work of ridding the body of its poisons is the free drinking of pure water—water which shall "flush" the system—which shall "go in clean and come out dirty"—laden with those poisons, the retention of which means disease, perhaps sudden death.

Water drinking is a matter the importance of which has generally been overlooked. Few people drink enough water. Nine out of ten people who suffer from chronic constipation, "biliousness," habitual headache, kidney dis-

orders, etc., are in reality, merely in need of more fluid with which the impurities formed in their bodies may be washed away. One week of free water drinking will "cure many of these cases."

Pure water is the only natural beverage—and, it is safe to say, the only healthful beverage. But water should be pure. The body should be washed inside only by clean water. And just here let it be said that the only perfectly clean water—the proper water for drinking and cooking—is distilled water. Spring water, well water, running water in streams or rivers must necessarily be more or less laden with particles of the media through which it has found its way from the clouds. Only distilled water is pure.

In constipation and "billiousness" free drinking of pure water is of itself curative in nearly all cases. Water is the best "cathartic"—the only safe cathartic—known. The cathartics usually given by physicians practicing drug therapeutics act by causing an irritation in the intestinal tube, as a result of which a large amount of water is drawn from the rest of the body to the intestine. The water so diverted into the intestine has the effect of softening the fecal matter, and thus facilitating its expulsion. But the general system suffers for the fluid thus drained off, and the after effect is to leave the intestine in a worse condition than in the beginning. Only by another dose can the fluid be drawn back into the intestine, and then the reaction and resulting constipation are more marked than before. So with repetitions the matter becomes worse and worse. As all practical physicians know, the most intractible cases of constipation are those resulting from the habit of taking cathartic drugs.

Now, all that can be accomplished with so much strain and injury to the system by the cathartic drug can be effected much more rapidly and thoroughly by water drinking. And the free drinking of water, besides being curative of the constipation, will, as we have said, be beneficial in every way, and not injurious, to the general system.

The prevalence of constipation is largely due to the prevalence of the habit of insufficient water drinking. In almost every case of constipation this is the principle cause. The most important advice that can be given to a person suffering from this most common of all disorders is to drink more water.

In indigestion, gastritis, sick headache and similar complaints fasting and free water drinking are simply specific for these disorders are merely the result of overfeeding or improper feeding with non-elimination due to insufficient fluid in the system. . . .

In disorders of the kidneys water drinking is quite the most important feature of the treatment. The kidneys are merely filters, their function being mainly to separate and rid a certain portion of water laden with impurities The more pure water taken into the system, up to a certain point, the less work is there for the kidneys. There need be no fear of overtaxing the kidneys by free drinking of pure water. When, however, one drinks large quantities of any other fluid, such as wine or beer, the work of the kidneys is enormously increased. In fact, it is safe to say that kidney disease always accompanies the excessive use of beer.

To one unaccustomed to free water drinking it is not always easy to contract the habit. Some application is necessary. The following is a good rule for general usage —On rising drink two tumblers of cold water. Then allow half an hour's interval before breakfast. Two hours after breakfast, and until within a half hour of lunch or dinner three tumblers of water. During the interval between two hours after the midday meal and one-half hour before supper or dinner, three or four tumblers. During the time between two hours after dinner or supper and bedtime two tumblers. This means ten tumblers, or about two quarts per day; and this is little as any one can afford to take.

In a word, then, we found that water is a solvent and a cleansing agent; that water entering the body clean leaves the body laden with those poisons the retention of which is the principle, if not the only, cause of disease. We have seen that water is an important constituent of the body and of the food, and that all, or nearly all, physiologic changes take place in a watery solution, and that the free drinking of water, therefore, facilitates all the vital processes. It has been noted that few people drink enough water, and that the prevalence of many disorders, such as constipation, billiousness, kidney disease, headache, etc., is largely the result. Lastly, we find that the most important feature in the treatment of these and all other disorders—the surest means of accelerating the vital functions and improving the general health—is the free drinking of pure water. —Health Culture.

For The Children.

A CHILD'S PUZZLE.

Meg had been playing in the garden all the morning, and when mamma called her in she had earth on her hands and smut on her face, and she looked such a grubby little thing.

Mamma smiled. "You have been having a good time, Meg," she said.

And she put a tin basin with some soap and warm water in it on a chair where Meg could reach.

"Now, then, wash your hands and face, dear. Dada will soon be in for dinner.'

But Meg pouted. "I don't want to wash," she said. "I am not dirty."

Mamma waited a little, but when she saw that Meg did not begin to wash, she said quite gravely:

"You can not sit at the table, as you are, dear. If you do not wash, then you must go without your dinner."

Meg stood a minute, then, as she saw that mamma was quite firm, she put her hands into the water and began to wash and scrub them.

Lucy is older than Meg, she had looked on all the time to see what Meg would do.

When Lucy saw her begin to wash and be good, she said:

"Why is it, mamma, that you and dada can do just as you like about everything, but we children have to do as you tell us all the time? I don't think it is fair. I wish we could do as we like, too."

Mamma did not speak for a moment. In her heart she said, "Lord, help me to make this plain to my little girls."

"Did Meg have to wash?" she asked then.

"Yes," said Lucy. "If not, she would have to—"

"Bear the punishment," said mamma. "You say, Lucy, that dada and I do just what we choose, and that is quite

true. But if we chose to do wrong, then we have to be punished too, and the punishment is far worse than any that dada or I can give you, for it comes from God.

"Little children do not always know right from wrong, so in order to help them and make right easy, God gives them parents, and teachers to praise them when they are good"—and here mamma laid her hand on Meg's head—"or else to punish them when they are naughty.

"My two little girls may do as they choose, as long as they choose to do what is right, and then when they are big and there is no mamma to tell them at the time what to do, I hope they will do right of themselves."—Young Soldier.

GOOD SECURITY.

"Mister, do you lend money here?" asked an earnest young boy at the office door.

The lawyer turned away from his desk, confronted a clear-eyed, poorly-dressed lad of some ten years, and studied him keenly for a minute. "Sometimes we do—on good security," he said gravely.

The little fellow explained that he had a chance to buy out a boy that's crying papers." He had half the money required, but he needed to borrow the other fifteen cents.

'What security can you offer?" asked the lawyer.

The boy's hand sought his pocket and drew out a paper carefully folded in a bit of calico. It was a cheaply printed pledge against the use of intoxicating liquors and tobacco. As respectfully as if it had been a deed to a farm, the lawyer examined it, accepted it, and handed over the required sum.

A friend who had watched the transaction with silent amusement, laughed as the young borrower departed.

"You think I know nothing about him?" smiled the lawyer. "I know that he came manfully in what he supposed to be a business way, and tried to negotiate a loan instead of begging the money. I know he has been under good influences, or he would not have signed that pledge, and that he does not hold it lightly, or he would not have cared for it so carefully. I agree with him that one who keeps himself from such things has a character to offer as security."

A BAG OF HEAVY STONES.

If a boy should try to run a race with a bag of heavy stones flung over his shoulder, he never could hope to win against those who were running without any such hindrance to keep them back.

Some one has said that bad habits are like a bag of stones. Every bad habit that a boy forms, keeps him down and prevents him from doing his best. Stop your bad habits, boys, and then you will be able to run a good race in the journey of life, and will not be ashamed of your record.

If we had a keen vision and feeling of all ordinary human life, it would be like hearing the grass grow, or the squirrel's heart beat, and we should die of the roar which lies on the other side of the silence.—George Eliot.

There is much in prayer besides receiving; there is communion—there is praise—there is confession.—Wells.

"WHAT WE BELIEVE."

The Scottish Rite Auditorium addresses on "Our Changed Conception of God," "The Changed View of the Bible," and "Christ from the Modern Point of View," have been printed in pamphlet form.

They may be had as follows: One copy, five cents; six for 25 cents; fifteen for 50 cents; thirty-five for $1.00.

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